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an ill grace from the Christian. For, does it not argue a sad want of confidence in that almighty Power from whence he professes to derive all his sufficiency? It reveals, too, a glaring inconsistency of religious practice; for it virtually assumes that while divine grace can strengthen for some kinds of duty, there are others for which it is inadequate; or that, while it can enable us to repent and believe, it cannot enable us to love our enemies, and forgive injuries. What wonder is it, if those who thus practically distrust their Maker, should be left to feel their weakness, and be overcome by those difficulties which they do not rightly seek to subdue? Let them, however, lean upon that arm which is stretched out for their assistance, and the obstacles will vanish from this, as they do from every other path of duty.

MISCELLANEOUS.

A BLOODY YEAR.—There were seventy-three battles fought during the year 1855, with an average loss of 1,000 men in each; more than 300,000 soldiers are said to have perished by disease and battles; the battles averaged more than one a week. It is one of the bloodiest years in modern history.

ONE WAY THE MONEY GOES IN WAR.—The contractors in the English army have a profitable business. Some of them clear \$300,000 a year. One man, who furnished fodder for horses, made the sum of \$238,000 the first year of his contract.

WAR ON CHRISTIAN PRINCIPLES—Near the close of our war with Mexico, a writer in one of our newspapers, (in Providence, R. I., we believe,) gave the following hit, too good to be lost, at the assumed compatibility of war with the gospel:—

One of the conditions of the treaty with Mexico is said to be, that any future war which may break out between the two countries, shall be conducted on Christian principles. Now, we all know that this is an age of progress, and that all sorts of improvements are taking place; but *war on Christian principles* is certainly the latest, and, if carried out, will prove the greatest of them all.

Just imagine it; we think we can see the two armies drawn out in battle array. A fair field is before them; the ranks are formed, the positions are taken, the great guns are unlimbered. General Scott is just about to give the order to *fire*, when an aid comes up, and respectfully reminds him, that 'the war is to be *conducted on Christian principles*,' and that it will not do to fire. 'Very true, very true,' says the commander-in-chief; 'but what are they? I have read Vauban, and Turenne, and Coehorn. I have read the lives of the conquerors, and have studied the campaigns of the greatest soldiers; but I never happened to come across these principles in any work upon the military art. Do you know anything about it, Colonel?' 'No.' 'Nor you, Major?' 'Nor I, neither.' 'I really do not know how to begin; I suppose it would not do to shoot. Suppose we send for the chaplain?'

The chaplain arrives. 'Do you know anything about this fighting on Christian principles?' 'Oh, yes; it is the easiest thing in the world.' 'Where are the books?' 'Here;' taking out the Bible.

'Really,' says the General, 'we ought to have thought of this before. It is a bad time to commence the study of tactics when the enemy is before us

but I suppose we are bound by the treaty. What is the first thing, Mr. Chaplain?' '*Thou shalt not kill. Thou shalt love thy neighbor as thyself.*' 'But these are not our neighbors; they are Mexicans.' 'The same book tells us, that the opportunity to do good to a man makes him your neighbor.' 'Will you go on, Mr. Chaplain?' '*Love your enemies. Do good to them that hate you. Pray for them that spitefully use you. If a man smite you on one cheek, turn to him the other.*' 'But while we are praying for the Mexicans, they will be firing into us.' 'No; they are bound by the treaty also. It works both ways.' 'Then what is the use of our arms?' 'This is all provided for in the same book. *Beat your swords into ploughshares, and your spears into pruning-hooks.*'

'Then I do not see as there is any thing for us to do here.' 'Nothing, unless you send over, and ask Santa Anna if he needs any thing in the way of medicines, or provisions, or clothing. I rather think the treaty requires this of us. And I do not know but we ought to send them a few school-masters, for I understand that they are shockingly ignorant people.'

'But how do you know which party ever conquers in fighting on Christian principles?' 'That is the great beauty of it;—both sides conquer, and there are never any killed or wounded.'

A HEATHEN'S VIEW OF WAR IN THE LIGHT OF THE GOSPEL.—A missionary in the Mendi country reports in his journal a conversation held with one of the war-chiefs, when he asked him to call his people together to hear him preach about Christ in the Mendi tongue. The chief made answer, "What you say is very well; but I cannot call my people together to hear you talk God-palaver, because I am a war man. I have gunpowder and cutlass in my hand to fight with. If I call the people together to hear you talk God-palaver to-day, and to-morrow begin to fight and to kill, they will laugh at me. If you want to talk God-palaver, you can call your two men, and, if I like, I will sit down and hear you." This is told to illustrate why the heathen will not readily receive Christianity. They know it is against the war-spirit, and never dream that Christians can hear God-palaver to-day, and to-morrow go to fighting, without any-body's laughing at them. It is astonishing how simple the Mendi people are! A slight acquaintance with the actual Christianity of Christendom, the views taught in nearly all her pulpits and theological chairs, would correct this error.

THE ERA OF COMMERCE REPLACING THAT OF WAR.—Charles Sumner, in one of his addresses, says 'this is the day of the merchant. As in the early ages, war was the great concern of society, and the very point of power, so is trade now; and as the feudal chiefs were the 'notables' placed at the very top of their time, so are the merchants now.' This age of the merchant may be said to have commenced with the Dutch revolution. The rise of the Dutch Republic—emphatically a 'nation of shopkeepers'—inaugurated a new era. Not with fire and the sword did Holland surround itself with a system of external dependencies—of distant colonies and possessions. It was her merchants who carried the flag of their country into distant climes. They discovered new countries—the omnipotent dollar conquered and subdued them. The foreign policy of Holland was molded to the interests of her merchants, and her shopkeepers controlled the internal affairs of the country. Her burghers, who had amassed fortunes in trade, were her nobility. Holland was the first country in Europe to elevate the merchant over the warrior, and the first to teach the world that the true glory and the 'manifest destiny' of nations is not wars and conquest. The history of such a nation is the first chapter in the modern history of the world. It is the introduction to the history of every nation where liberal institutions have illustrated the superiority of mind over brute force.

WAR AND RUM.—A few months since, said Rev. Mr. Lum, of Lawrence, Kansas, public sentiment was such, that not a drop of liquor could be publicly obtained in the vicinity; and it was necessary to secure the certificate of a physician, before it could be obtained for medicinal purposes. Now, there are grog-shops on every hand, and a large majority of the young men are frequenters of such places. This is a natural attendant upon the wild excitement in which we are compelled to live. For months past, our young men have been in constant drill for war; and such associations stir up the worst passions of our nature."

ELEMENTS OF NATIONAL GREATNESS.—"Three things," says John De Witt, the eminent statesman of Holland, "are essential to national prosperity and greatness—popular liberty, perfect religious toleration, and peace. Nothing is so utterly wasteful of national strength and riches as war. Its cost all comes upon the people. It enriches nobody but contractors, demagogues and tyrants. It always ends by increasing the power of the few, and diminishing the rights and liberties of the many." Republics must mind their own affairs, and let other nations fight out their own quarrels, and settle the balance of power to suit themselves. So long as Holland kept these maxims of her great statesmen, she was a first-rate Republic. She has long ago forsaken them, and is now about a fifth-rate Monarchy.

MILITIA OF THE UNITED STATES.—We learn from a document from the War Department, lately laid before the House of Representatives, that the Militia in the States and Territories amounts to the large aggregate of 2,479,725 men. This does not embrace the Militia of the State of Iowa, or the Territories of Oregon, Washington, Nebraska, Kansas, and New Mexico, from which, we presume, no returns have been received. The returns do not appear to be at all complete, as the estimates of the force of some of the States are based upon data furnished several years since; but there is still a total of two millions and a half. What need of all this force?

RECEIPTS.

| | | | |
|----------------------------|------------|---------------------|------------|
| Plainwell, Mich., | 3 00 | Cambridge, " | 2 27 |
| Richland, " Mrs. S. Boyles | 5 00 | Manchester, " | 3 33 |
| " Others in smaller sums, | 5 00—10 00 | Danielsonville Ct., | |
| North Marshall, Mich. | 72 | A. S. Lockwood, | 5 00 |
| Rice Creek, Mich., | 2 45 | Thomas Backus, | 3 00 |
| Tompkins, " | 1 00 | William Drown, | 2 00 |
| Sandstone, " | 3 00 | H. L. Danielson, | 3 00 |
| Springport, " Sam'l Upton, | 2 00 | I. T. Hutchins, | 2 00 |
| Others, | 4 85—6 85 | Others, | 3 50—18 50 |
| Eaton Rapids " | 16 65 | Norwich, Ct., | |
| So. " | 2 78 | Wm. P. Greene, | 25 00 |
| Aurelius, " | 4 00 | Jas. Lloyd Greene, | 25 00 |
| Leslie, " | 3 50 | W. A. Buckingham, | 10 00 |
| Onondaga, " | 1 00 | R. Hubbard, | 5 00 |
| Sandstone, " | 1 50 | W. B. Tompkins, | 15 00 |
| Spring Arbor, " | 5 00 | John Dunham, | 5 00 |
| Concord, " | 1 81 | F. A. Perkins, | 2 00 |
| Parma, " | 10 18 | W. Williams, | 4 00 |
| Charlotte, " | 4 50 | D. R. Tucker, | 3 00 |
| Tompkins, " | 4 85 | R. Farnsworth, | 2 00 |
| Napoleon, " | 4 42 | Others, | 3 00—99 00 |
| Columbia, " | 2 50 | New London. Ct., | |
| So. Jackson, " | 60 | E. Chappell, | 5 00 |
| Raisin, " | 1 87 | I. Wilson, | 3 00 |
| Adrian, " | 6 50 | Acors Barnes, | 2 00 |
| Wolf Creek, " | 1 07 | Robert Coit, | 2 00 |
| Lille Hope, " | 1 00 | A. M. Frink, | 2 00 |
| Rome, " | 74 | H. Smith, | 1 00—15 00 |